Friends Bulletin

Pacific Yearly Meeting
of Friends

VOL. 28, NO. 8 AUGUST, 1960

THE BASIS OF CONCERNS

The spiritual basis of Friends' social concerns is, of course, the same as the spiritual basis of Quakerism as whole — our belief in the withinness of God. This is not original with us. Many other groups have believed that God is within as well as above and beyond man. However, our emphasis on the within-ness of God in all human beings, in the capacity of the individual to communicate directly with God, to experience the spirit of Christ and express it in every aspect of life has led us to adopt patterns of behavior which may be considered distinctively Quaker.

This is the spiritual basis of our distinctive form of meeting for worship — waiting in the Light for direct revelation of God's will for us. It is the basis of our distinctive form of meeting for business — seeking unity in the Spirit. And it is the basis for all our social testimonies. The statement of our theology sounds simple, but this simplicity is deceptive. For three centuries we have been exploring the application of this belief in the within-ness of God in all men to the problems of human relations and the end is certainly not yet. I believe we have only begun to see the possible vistas which open out on all sides of us . . .

A Friends social concern seems characteristically to arise in a sensitive individual or very small group within the Society of Friends — often decades before it grips the Society of Friends as a whole, and as much as a century or more before it appeals to the secular world. Howard Brinton has pointed out that the famous names in social reform are often not Quaker names, but that many years before the successful reformer, relatively unknown Quakers initiated the concern, which later bore fruit.

The concern starts as a revelation to an individual that there is a painful discrepancy between existing social conditions and what God wills for society and that this descrepaney is not being adequately dealt with. The next step is the determination of the individual to do something about it — not because he is particularly well fitted to tackle the problem, but simply because no one else seems to be doing it. This is what has put onto the social scene so many amazing Quaker amateurs, who never became professional reformers but, like Elizabeth Fry, worked under under a compelling concern while carrying a full load of the other duties in life . . .

—Dorothy Hutchinson, from the Conference on Crime, 1960.

LETTER FROM THE CLERK

Dear Friends:

This annual note to you comes with the tentative outline of our Yearly Meeting sessions. Just about all of what appears here is here beeause of earlier agreements; so, except for possible changes in times, we shall not be altering this too much at the last minute.

Two aspects of our meeting stand out, as we look ahead to it now. What will stand out as we look back remains to be seen. That will depend on how faithfully we are able to respond to the Spirit whose guidance we seek.

What we see ahead is deepening eoncern for the peaee testimony which, for all Friends, is far more than a ceremonial observanee of the 300th anniversary of the Declaration to Charles II. When asked if it wanted a session on peace this year the Interim Committee said, "Of course. Why so much as ask?" And we know it will not be merely one session. From another year of living and experience with inadequate or futile answers to the world's desperate need we return to take up and carry forward consideration of what is asked of us if we are to be counted at all among the peace makers.

The other aspect will have to do with what we say to the question which eame from La Jolla Meeting a year ago: "What holds the Society of Friends together?" It is possible to answer superficially or impatiently or to deplore introspection or to promote the machinery of organization; but it is also possible to explore to advantage the mutuality essential to us and expressed in our name, "Society of Friends," a wider name, we remember, than Pacific Yearly Meeting. As part of this inquiry we shall ask: What constitutes good order among Friends? George Fox ealled it "gospel order," a term which can serve to remind us that what we are after is the order of love, that which will make a highway for God, and not that of law (capital L) or some variation of Roberts Rules.

Howard Brinton has been quoted as saying

Pacific Yearly Meeting can be signifciant "if it can hang together." This is the season when from all over the huge area we draw together. Yearly Meeting is a gathering and focussing to which we bring the contributions of growth in grace and wisdom made by all in our Meetings, not only by those present at Yearly Meeting. We are aware, too, that Yearly Meeting while it meets needs especially the loving thoughts and prayers of its absent members. Together we shall hope to learn from each other and from the Teacher, the living Spirit, present and sought in "the silence of all flesh."

—Catherine Bruner, *clerk*
Pacific Yearly Meeting

PROVISION AGENDA, YEARLY MEETING, 1960

Sunday, Aug. 14, 7:30 p.m. Interim Committee
Monday, Aug. 15, 9:00 a.m. Yearly Meeting Committees
1:00 p.m. Interim Committee
3:00 p.m. Yearly Meeting Committees
7:30 p.m. Opening session, a family gathering
Introductions:
Meetings
Visitors
Receiving New Monthly Meetings
San Luis Obispo
Santa Barbara
Sacramento
Singing
Tuesday, Aug. 16, 8:30-10 a.m. Worship-Fellowship groups
10:15-12 Yearly Meeting Session
Meeting reports
Memorials
Business from Interim Committee
Afternoon: Report from Stanley and Clara Shaw on Conference in Geneva
Meeting on Ministry and Oversight
7:30 p. m. Yearly Meeting — The Peace Testimony
Report from our "Friend in Washington," Stuart Innerst
Quaker Peace Witness
Wed., Aug. 17 8:30-10 a.m. Worship-Fellowship groups
10:15-12 Yearly Meeting session
Report from Conference on Crime and Offenders, Franklin Zahn, and on our new Social Order Committee
Report from Harold & Faith Carson on Five Years Meeting
Afternoon: Anton Nelson, report on Tanganyika
Clerks' meeting
7:30 p.m. Yearly Meeting — Session on the Discipline
Thurs., Aug. 18, 8:30-10 a.m. Worship-Fellowship groups
10:15-12 Yearly Meeting
Reports from the AFSC and FWC
Afternoon: Open meeting, Epistle Committee
Theological Discussion Group
Friends Retirement Association
7:30 p.m. Yearly Meeting
Budget
Nominating Committee report
Family Fun Night
Fri., Aug. 19, 8:30 a.m. Final Yearly Meeting Session
Reading of Epistle
11:00 a.m. Meeting for Worship
Closing Minute

* * *

Meals will be served in the University Cafeteria:
Breakfast: 6:45 to 8
Lunch: 11:00 to 1
Dinner: 5:00 to 6:30

JUNIOR YEARLY MEETING

A letter from Ron Raitt of Orange Grove Meeting says: "Approach the meeting with a clear and open mind, if possible. Keep in mind that we are growing up under fairly liberal parents and that we are as much a part of Yearly Meeting as they are. We need guidance more than ever in our troubled world."

Junior Yearly Meeting includes both the high school and the junior high, but the programs are partially separate. Junior High Young Friends will have their own discussions, recreation in the evenings, and have their own programs when the High School Young Friends have their work project and outing. The ages for the programs are: 7th to 9th grade, Junior High; 9th to 12th grade, Senior High. The ninth graders may choose whichever group they wish.

The counsellors for Junior Yearly Meeting are
Junior High: Connie Berry, North Hollywood, Calif.
Lois Barton, Eugene, Oregon
High School: Walt Raitt, Monrovia, Calif.
Beth Prideaux, Lyons, Oregon

The counsellors will be with the Young Friends for the times designated on the program (printed in the July Bulletin), but after the programs are over the parents or sponsors are responsible for the Young Friends. Each day's schedule will be posted and announced.

Some suggestions made by Young Friends for those coming to Yearly Meeting are to bring their High School annuals and some good Quaker literature.

—Jean Prideaux, *clerk*
Junior Yearly Meeting

EDUCATION COMMITTEE REPORT

Reports have come from the education chairmen of about three quarters of the Meetings of Pacific Yearly Meeting. With more work by this committee and cooperation from all the education chairmen, a picture could be constructed of our Meeting schools almost as complete as any one could wish. With proper arrangement and publication, this would provide an opportunity for each Meeting to compare its methods

with those of other Meetings its size. Sound educational programs yield invaluable results in the Meetings and can be furthered by knowing what others are doing and thinking. Hampered by distance and lack of time, this committee has done only a small part of what we wish we could have done.

A few Meeting education reports have been printed in the Bulletin this year, and indications are that many have found them worth while. And we should again call attention to the report of Amelia Swayne's excellent sessions at La Honda, "Meeting Responsibility in Education," as reported in the October Bulletin.

A few facts stand out from a comparison of this year's Meeting reports:

1) Large Meetings and small Meetings seem to have an equal number of education problems.

2) The chief problem is usually personnel; this will remain a primary problem as long as Friends without children of their own take proportionately little interest.

3) There is more than one possible solution to most problems (e.g., what to do with the nursery group during meeting for worship).

4) Family gatherings and parties are valuable.

5) Children can be fascinated by chances to know the concrete details of the color and texture of living in other lands, to learn the lives of great men and women, and the ideas people live by near and far. They can profit from joining in projects with visible beneficial results.

—Frank DuBois, chairman

VISITATION COMMITTEE REPORT

Members of this committee have visted most of our Monthly Meetings in California and Arizona, and some in Canada. We feel that, on a whole, the Meetings are increasing in attendance and in spiritual values. A few need more visitation and encouragement.

We need to remind ourselves that "a satisfying religion is not something that can be perused and claimed by mere inclination or intent. Satisfying religion is a reality, spiritual in dimension, and accessible therefore only to those who persistently practice spiritual exercise." (From "Not by Proxy", by George Badgley, in Friends Journal, June 25, 1960.)

—Anna E. James

SUMMER READING

"Report of a Conference of Friends from the United State and Canada on Crime and the Treatment of offenders," Friends World Committee, 1960. 50c.

Under this somewhat uninspiring title is an outstanding pamphlet which speaks directly to us of the coming decade. From a sound historical background of a long-standing interest of Friends, it presents a new and vital concern for us now. The quotation by Dorothy Hutchinson printed earlier in this paper is the beginning of the first article, the "keynote" address to the conference, which was held at Germantown, Ohio, November 12 to 15, 1959. This small excerpt merely gives a taste of the masterly presentation by Dorothy Hutchinson, member of Philadelphia Yearly Meeting, active worker for the Women's International League for Peace and Freedom in the fields of race relations and peace as well as prison reform.

In addition there are two other addresses to the conference, "Adventuring in Service," by Mona E. Darnell, former chairman of the Prison Service Committee, Philadelphia Yearly Meeting, and "Vision of a New Penology," by Howard B. Gill, director of Correctional Administration, American University, Washington, D.C. The first is an inspiring plea for dedicated work with offenders, and a careful analysis of the disciplines required for such adventure. Professor Gill's article is a profound but lively dissection of the great visions of the past in penal theory, explaining the principles on which each was based, the practical results it tried to bring about, its actual accomplishments, and its excesses. He ends this scholarly treatise with a look into the future: a new vision for the 1960's and 70's, avoiding some of the pitfalls of the past, keeping much of the good which has been accomplished in each era.

These articles, each a major contribution in its own way, combine to form a study which every "educated" Quaker should read. It is an essential for any who do practical work in the field, but it is also important to all of us who want to keep abreast of contemporary Friends thought and work. In addition to these articles, in themselves worth far more than the price of the pamphlet, there are short reports of the discussion group findings, full of practical suggestions and ideas for activity with delinquents, penal institutions, parolees.

Franklin Zahn of Claremont Meeting was Pacific Yearly Meeting's official representative at the conference. He assures us there will be plenty of these pamphlets for sale at Yearly Meeting this year, or they may be ordered from the Friends Book and Supply House, 101 Quaker Hill Drive, Richmond, Indiana.

Besides our representative, several others from our region attended the conference: David K. Bruner of Delta Meeting; Rosemary Goodenough of Palo Alto Meeting; Gerald Haynes of Alhambra, Calif.; Thomas P. Nelson of Crenshaw House, Los Angeles, Calif. Franklin Zahn and Rosemary Goodenough were named as members of the Continuation Committee.

—E. C. R.

LETTERS TO THE EDITOR

The article on "Simplicity" is most timely and excellent. One area, though, was left out. That is simplicity of speech. By this I mean using simple words that convey one's thinking and are not loaded in any direction. This was mentioned at our last Monthly Meeting when we were discussing Harold Chance's suggestion for individual pledges to the historic peace testimony: "We utterly deny . . etc." Someone called this a "creed." I think we ought to be careful to use words which say what we mean and are not slanted in any one direction.

—Margarete Coe
University Meeting

I read with interest the note in the last Bulletin about G. G. and Virginia Petersen going to Fairhope, Alabama. I spent two weeks there last month, and of course Fairhope was my home for thirty years! So I should like to set you straight that Marietta Johnson was the sole founder of the school. She was a graduate of the

THE FRIENDS BULLETIN

Bulletin Committee: Madge Seaver, chairman; Esther C. Richards, editor; Margarete Coe, Virginia Harris, Grace Lawrence, Betty Jane Peckham, Edward Thatcher, Stephanie Ullman.

All contributions and correspondence should be addressed to the Friends Bulletin, 2814 N. E. 27th Ave., Portland 12, Oregon.

PACIFIC YEARLY MEETING OF THE RELIGIOUS SOCIETY OF FRIENDS

CLERK: Catherine Bruner, 1603 Woodland Dr., Stockton 7, Calif.; ALTERNATE CLERK: Harold Carson, Box 349, Houghton, Washington; RECORDING CLERK: Edwin Morgenroth, 2721 Fifth Ave., Corona del Mar, Calif.; READING CLERK: James Riddles, 6375 Wunderlin Ave., San Diego 14, Calif.; STATISTICAL SECRETARY: Mildred Burck, 120 Vinyard, Corvallis, Oregon, TREASURER: Robert T. Young, 823 Security Bldg., 234 E. Colorado Blvd., Pasadena, Calif.

University of Minnisota and had studied under John Dewey, I believe, and certainly was influenced by him. But when her own children came of school age she felt the need of something different from the stiff, repressive, formal system then in use – and that was fifty years ago!

The campus is several acres and there are a number of buildings; one is used for staff members and boarding pupils. But of the 150 or 200 enrolled in the school, a large number are day pupils. Classes cover kindergarten through high school. We are very happy that the Peterscns are to be there, and we wish them success in their work.

—Amelia Rockwell
Santa Barbara Meeting

ENRICHMENT FROM SUMMER VISITORS

"The only item of note from Salt Lake City Meeting," writes Emily H. Burns (661 Cortez St., Salt Lake City 16, Utah), "is that the summer has brought with it a temporary and most welcome increase of attendance. Summer residents who attend meeting include Dr. and Mrs. Kirk Roberts and sons, Jay and Steven, members of Burlington, Vt., Meeting, and Dr. and Mrs. Ronald Rich and children, Jonathan, Andrew and Miriam, of Kansas. The Rich's are Mennonites who have told us about the history and beliefs of their church. Both families have added much to the friendliness and spiritual life of our Meeting. Both Dr. Rich and Dr. Roberts are engaged in chemical research at the Universtiy of Utah this summer.

"Of course, with all these children in our group, the First-day School has reopened, at least for the summer. This just goes to show that even a small Meeting like ours, with only a few active members, needs to be in existence to serve the needs of those who depend upon finding a Friends Meeting and friendly hospitality when in this area."

NEWS FROM HERE AND THERE

Born: *to* Warren and Sue Hovland of Corvallis, Oregon, a daughter named Anne Marit Hovland, June 22, 1960.

Born: on July 10, 1960, to Lawrence and Charlotte Miller, of Portland, Oregon, a daughter named Ann Elizabeth Miller.

* * *

Died: on July 23, 1960, in Salem, Oregon, Lyra M. Dann, wife of the late Robert H. Dann. A memorial service was held in Corvallis, Oregon, July 28.

Friends, of course, knew Lyra Miles Dann best for her contributions to local and regional Meetings, in Oregon, California and Hawaii, and for her interest in the international fellowship of Friends, through her travels in Australia and New Zealand and membership on the Friends World Committee. She will be sorely missed by Friends in many parts, but she will be long remembered for her wisdom, her courage, her quiet humor and the radiant spirit which showed us truly how God may speak through his children.

Lyra Dann's second absorbing interest was education, and she and Robert Dann have made a lasting impression on the educational life of towns in which they lived. Friends may not know that Lyra taught at Pacific College, at Guilford College, and at Oregon State. For many years she taught Americanization and English classes under the adult education department of the Corvallis public schools. She took special interest and pleasure in the foreign-born wives of returning service men; they were often in her home, where they learned about living as well as the language .

She is survived by a daughter, Dorothy D. Bower, of Pittsburgh, Pa., a sister, Mrs. Algie Newlin of Guilford, N.C., a brother, Ross Mills of Salem, Oregon, two grandsons and a granddaughter.

Died: on June 18, 1960, Harry Taylor, a member of Eugene Monthly Meeting.

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Pacific Oaks Friends School announces its fall program of undergraduate, graduate or special studies in Child Development and Early Childhood Education. A brochure with full information is available from the Associate Director, Pacific Oaks School, 714 W. California Blvd., Pasadena, Calif.

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